

theology, it is only religion." Maybe he is a man so good and strong by nature that he needs no other helps to make him what he should be. If so he should thank God for endowing him more richly than others. But does he not know that the doctrine of special Providence, for instance, that chastens the selfish and rewards the generous, has spurred many to deeds of piety that otherwise could not have been achieved? Does he not see that respect for or fear of a just God, who sends the stubbornly impenitent to "their own place," has driven many into the open arms of God's mercy in Christ? Does he not recognize that power to say "We know that all things work together for good to them that love God" has cheered many invalids through years of pain and braced up many unfortunates in the day of dark disaster? Oh, how can he smile so coldly at what has been always so inexpressibly dear because so helpful to the saintliest of God's chosen!

I wonder if the eminent Jurist has ever heard a fable of the body growing weary of the bones and saying: "I have no need of you. The muscles that you hold so firmly confine me within limits too narrow to suit my liberal spirit. Your joints get so stiff that at times I can not move with the ease and grace I desire. And more than once when I was sick some of you came so near to the surface that my roundness and beauty were sadly marred." So there came a great shaking and the bones, feeling deeply crestfallen under such abuse, fell out until few were left. Then the body, immensely relieved, assayed to walk and fell helplessly, like a huge jelly fish, upon the ground. Are not the solid doctrines of Redemption the bones that uphold the beautiful body of Religion and preserve its attractiveness and power? The world's greatest thinkers and benefactors have always thought so.

The good Judge's position reminds me of Dr. Smoot's apt and forceful illustration that latitudinarians were like the French Broad River after taking leave of its native mountains in East Tennessee. As long as it ran through the narrow valleys of its native seat it was a fine stream for the angler and the navigator; but on leaving the mountains it spread out until it was so broad and consequently shallow, that it could not float steamboats or produce big fish."

Two men are in deep suffering; the same great woe has fallen upon each of them. They need, with their poor, bruised and mangled souls, they both need some healing, some strength, which they cannot make for themselves. What is the reason that one of them seems to get it, and the other fails? Why is it that one lifts up his head and goes looking at the stars, while the other bends and stoops and goes with his eyes upon the ground? Is one God's favorite more than the other? Is God near to one and far off from the other? We dream such unhealthy dreams. We fancy such unreal discriminations and favoritism. We think that one soul is held in the great warm hands, while the other is cast out on the cold ground. But then comes in our truth. "He is not far from every one of us." From every one of us! The difference, then, cannot be in God and in His willingness, it must be in the souls.—Phillips Brooks.

FIVE CARDINAL TRUTHS

Necessitated by the Fall.

By Rev. H. P. McClintic.

1. **Total Depravity, or Inability of Will.**—Man was created with absolute freedom to love and serve his Creator. In his disobedience he lost this freedom. His will, which was supreme, became subordinate to his lust. He is carnal, sold under sin, at enmity against God, not subject to the law of God, neither indeed can be. He is dead to all things spiritual.

2. **Therefore God Must Necessarily Elect, Foreordain, Predetermine to Save; or None are Saved—All are Dead.**—If the penalty of death is removed from any one or all, then God must elect of his own sovereign will and for his own glory to do it. Nothing can get out of a state of possibility into that of actuality except by his decree.

3. **Particular Redemption or Limited Atonement.**—All that are saved are saved in accordance with justice—hence the necessity of redemption. Man was sold under sin, i. e., under the penalty of sin. He must be bought out from under that penalty—redeemed. The price must be paid, death. If a single one for whom Christ died remains under the penalty and power of death, then he does not effect that for which he died, and this is unthinkable. That some do remain under the penalty of sin is seen both from the Scriptures and experience, hence we necessarily conclude that only those who are taken out from under the penalty of sin were redeemed.

4. **Irresistible Spirit or Invincible Grace.**—In order to save those whom he has redeemed or atoned for, it is necessary that they be brought from a state of death into that of life. This is the work of the Holy Spirit. Christ removed the penalty of death. The Holy Spirit gives life, in regeneration. He being equal with the Father and the Son none can resist his will. He regenerates, gives life, to whom he will and none can stay his hand or say, What doest thou?

5. **Preservation of the Saints.**—All those whom the Father elects—predetermines to save, through the shed blood of his Son and the regeneration of his Spirit will be kept unto salvation ready to be revealed in the last time. These are they, the blood bought Church, against whom the gates of hell can not prevail. These are they in whom he shall see the travail of his soul and be satisfied.

President Patton stated at the commencement exercises of Princeton Seminary that "a distinguished gentleman had recently ventured the opinion that Calvinism was dead in all the world except the Southern States and Ulster county, in Ireland." Very well. Ulster is the garden spot of the British Isles, and the "Southern States" are the garden spot of America. That looks good for Calvinism. The truth is, Calvinism is the active principle, as the chemists say, of evangelical religion the world over, and when it goes "dead" religion will be as "trees without fruit, twice dead, plucked up by the roots." Happily, multitudes who shy at the name are living the life for which the name stands.